533 eight-syllabled trochee of Estonian folk songs is the most common. The songs of the Setus

177 have five-measure phrases. Folk songs with
533 refrains are found in southern Estonia, and are considered to be of Slavic or Baltic origin. The modern folk songs have mostly nineteenth century melodies, many of which are of German origin.

• 534 Among the original Estonian musical instruments should be mentioned the popular Finnish-Estonian string instrument, the kannel (Finn-kantele). Some horns, torupill and sokusarv in Estonian, have been used by shepherds for accompanying folk dances, but instrumental folk music is fairly rare in Estonia.

545 Modern Music. An important period in Estonian musical life begins with the Time of

791 into the land of the dead and to gather there supernatural knowledge. After regaining consciousness they used their new knowledge to interpret dreams, to heal or cause diseases, to influence favorably or unfavorably hunting, fishing, journeys, to dominate nature, or rather the invisible spirits standing behind visible nature. They knew that the spoken word was the most effective. Magicians dominated men, things, animals and spirits with the spoken word. The syllables of the verses march in firm, short resounding steps with repetition, alliteration,
533 and analogy. Connected with the spoken word is song, music, which with the Estonians and Finns is something immediately spiritual and divine, as only perhaps in China. The Estonian lifted himself up to the gods in song "the song does not spring from the earth, not from the earth, not from wood, the folk-song has come from heaven, through the holy
● 534 clouds, above the crooked edge" (Kalewipoeg). The harp, which is made of a pine or linden branch and has an upper surface and a bottom graded surface, was once developed from a birch which grew out of the grave of a murdered virgin. It is said that the evil one made the bagpipe and the horn and that Wanemuine, the god of song, made the
533 harp and the flute from a leaf. How long the spoken word has here preserved its old, powerful meaning can be seen from the fact that as late as the year 1810 the Estonian women sang on holidays as long as 24 hours on hills which were called "places inherited from ancient times."
733 Following the time in which such knowledge was generally alive or still preserved in memory, there came a period in which it lived only with spiritual leaders and was interpreted by them in pictorial representations. From this period comes what is transmitted of the following: Jumala, the god of heaven; Ukko "nine inherited holidays is the ninth Ukko-feast" (Kalewipoeg); Taara, the ancient father to whom they sacrificed on the four /six/ solstices; images; the creation legends about the development of the world from an egg; the earth as a living organism, as the mother; the sun service; the haljas, the guardian angels of men. /25: Illustrations./

/26/ The Letts.

I.

000 1. Summer kitchen. 2. Log house with split spruce wood roof /Lubben/. 3. Storage shed. 4. Hand mill. 5.-6. Beehives. 7. Baby walker.

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
Estonians RG4

the Chappel, they offer a Sacrifice of Fruits and Fleſh, for the preſervation of themſelves and their Cattel, for the next Year. The whole is concluded with Feaſting, Drinking, and Quarrelling.

Their Marriage Ceremonies are much of the ſame ſtamp; for, if a Peaſant marries a Laſs out of another Village, he fetches her from thence on Horſeback, ſhe imbracing him with her right Arm. In his Hand he holds a Stick cleft at the upper end, where he puts a piece of Braſs Mony, which is given as a Reward to the Perſon who opens the Wicket, through which he paſſes. In their return, beſides a Bag-piper, Two of his neareſt Kinſmen ride before on Horſe-back, with drawn Swords in their Hands, wherewith they ſtrike twice croſſwiſe the Door, thro' which they are to enter the Houſe, where the Marriage is to be Conſummated; and as ſoon as the Bridegroom is ſeated, they fix one of theſe Swords in a Beam over his Head, to prevent Charms, as they ſay; to prevent which, the Bride alſo, as ſhe paſſes along the Road, ſcatters ſmall Pieces of Red Woollen Stuff, eſpecially near the Croſſes, where croſs-ways meet, and upon the Graves of Unbaptized Children, who are here Buried in the High-ways. The only thing moſt worth taking notice of among ſo barbarous a Race, is, That after the Bridegroom and Bride are ſet down at Table with the other Gueſts, they don't ſtay with them till the end of the Feaſt, for fear of overcharging themſelves with ſtrong Liquor, but within half an Hour after retire to the nuptial Bed, where after they have made the beſt Tryal of their mutual Strength for two Hours, they return to the reſt; and ſpend the remaining part of the Day and Night, with Eating, Drinking, and Dancing; till what with Drunkenneſs, and what with Wearineſs, they drop down upon the Floor, and ſo fall a ſleep together. If the Bride has been able to ſave a little by her Drudgery, ſhe wares upon this ſolemn Occaſion, a Necklace of thin Plates of Silver round the Neck, of the bigneſs of a Crown Piece, and one of the ſame Metral hanging down on a Chain from the Neck upon her Breaſt, of the bigneſs of a ſmall Wooden Trenchar. For the reſt, their Garments are commonly of home-made courſe Woollen Cloth, the Womens Petti Coats being like Sacks, without any Pleats.

Formerly the neglect theſe miſerable Wretches ſhew of their Salvation, was in a great meaſure attributed to the